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beyond his scope, ignores this latter disturbance. But the growth of "gambling," both among classes and masses, is due to an irrationality in transfer of property of which "chance" is only one important element. Commercial gambling in particular is closely linked with powers of monopoly or theft which are also irrational modes of transfer of property. An ordinary business "contract," unless the two contracting parties are equally free, *i.e.*, have equal economic resources at their back, is not a "rational" mode of transfer. Mr. Mackenzie does not see that "gambling" is only one important "species" of irrational transfer. At the same time, his book is both acute in its reasoning and highly serviceable as an exposition of the degrading and dehumanizing influence of gambling.

JOHN A. HOBSON.

THE SEXES COMPARED, AND OTHER ESSAYS. By Edward Von Hartmann, Author of "The Philosophy of the Unconscious," etc. Selected and translated by A. Kenner, M.A. London: Swan Sonnenschein & Co. New York: Macmillan & Co., 1895. 8vo. Pp. xi., 164.

In the first essay, whose saleable title is given to the book, Dr. Hartmann exposes the fundamental fallacy of "the faddists who clamor for the equalization of the sexes." They forget that woman is female! But he himself leaves us with the impression that a woman is a sort of sublime cow,—a good creature, no doubt, and masterful in her way,—but inhibited by being always more or less in calf. Otherwise, too, Von Hartmann is naively old-fashioned, speaking as if all the peculiarities of woman were permanent characters, whereas many of them are obviously acquired and artificial—the results of her being treated now as a child and again as a domestic animal. He says that one of the results of her emancipation would be "the gradual triumph of papacy over the whole earth," which should cheer the hearts of the Ultramontanes. And, although the illustrious philosopher has said that justice requires the equality of all sensating subjects, he does not write up to this, for a woman who is mortally offended at her lover's former amours is "ridiculous," "it is only old maids who consider innocence an estimable quality in young men," "the experienced and well-tried man is much more fit for a chaste woman than a novice in the field of love," but if the woman has been so much as engaged before her ultimate lord and master appears, "the fragrance has departed

from the rose." In short, woman must take what she can get and be thankful, but it is man's prerogative to be a sexual epicure.

The second essay is on "The Vital Question of the Family." Hartmann maintains that among the cultured classes there is an increasing proportion of bachelors, the mean age of marriage is later, the average number of children in a household is falling, and the standard of vitality is being lowered; *inter alia*, he also says, that the German people are indebted to the mothers of illegitimate offspring for the increase through which alone they are enabled to maintain themselves victorious against France. Among the evil conditions, he notices excess of work and pleasure, the strain of living above position, the enervating effects of luxury, the inducements to an unconstrained bachelor life, the miseducation and selfishness of modern women, the currency of a false prejudice against large families. In part, too, he makes a scapegoat of the past, believing, for instance, that, owing to the senseless blood-letting of the last century, we have become an anæmic and chlorotic race. Hartmann looks for improvement in life and ideals, but suggests, meantime, a special tax on bachelors, and giving married heirs the larger share of the patrimony of an intestate.

It is impossible to criticise in a few lines the author's opinions on this important question, but, assuming for the moment that the facts are right, we venture to suggest: (1) that the ideal of "eugenics" or good-breeding is qualitative as much as quantitative, that there are other ideals for the German maiden than that of keeping up the fighting strength of the nation (whose population, according to a recent German writer, is increasing over half a million per annum), and that there are great compensating advantages in small families, *e.g.*, greater intensity of education; (2) that if the cultured become increasingly of a selfishly non-mammalian, undomesticated type, they must (and should) disappear, however rich "in the capitalized possession of the work of past generations," even by that process of Natural Selection whose principle, Hartmann says, they are subverting; (3) that the relative infertility of the capables is probably in great part not selfish, but organic—a tax on their individuation. Eagles do not spawn, nor do they fear those who do.

In the essay on "Our Relation to Animals," Dr. Hartmann maintains that our "natural cousins of an older generation" have, as percipient beings, moral rights. They should be treated upon a basis of moral justice, for sentimental soft-heartedness is a highly dangerous quality, as is illustrated by "the forty-nine cats with which

the good-natured young poet found himself blessed a year after he had interdicted the destruction of the first brood." It is a duty we owe to humanity to exterminate the superfluous brutes, for the rights of the creature must not interfere with ours. But granting that we are of more value than many sparrows, we wonder whether we might not spare a few men, and keep, let us say, the giraffe. The trouble is that man is a somewhat short-sighted judge as to what is superfluous. "The significant question as to whether the ultimate use of certain experiments is sufficiently weighty to justify the pain suffered by the animal lies, of course, quite beyond the pale of legal or judicial interference, and can only be answered by a competent authority. Public opinion should, by its voice, sharpen the knowledge of inquirers, and refine their tact."

The other essays in this interesting and well-translated volume discuss, "The Comforts of Pessimism," which consist in being thoroughly disillusionized in this life, and in contemplating the painlessness of the no-life to come; "The Need of Books;" "The Modern Lust for Fame," and the great differences between Hartmann's philosophy and Schopenhauer's.

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THE FEMALE OFFENDER. By Prof. Cæsar Lombroso and William Ferrero. With an Introduction by W. Douglas Morrison, Her Majesty's Prison, Wandsworth. London: T. Fisher Unwin, 1895. 8vo. Pp. xxvi., 313, 26 plates.

The point of this learned and ghastly book is explained in Mr. Douglas Morrison's excellent introduction. We have an elaborate organization for dealing with crime; the official expenditure in Great Britain is at least ten millions sterling per annum, and yet crime increases "like a tide that has no ebb." To what is the impotence of criminal legislation due? In part, according to Mr. Morrison, to the fact that the laws are framed and administered on the hypothesis that the criminal exists under the same set of conditions as an ordinary man,—an hypothesis fundamentally false. In part, furthermore, to the fallacy that each offender must be dealt with on exactly the same footing if he has committed the same offence, whereas judicial sentences and disciplinary treatment should be determined by the social and biological conditions of the offender quite as much as by the offence he has committed. Finally, the criminal is largely the product of anomalous biological and